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For the mind to awaken to any exact fullness of reality, the approach must be universal to embrace the large truth. It cannot be hemmed in by a detailing or by a whole science to which the details belong. It must embrace unreservedly all departments. It cannot be made to inhabit one cubicle of knowledge to the neglect of the rest, with foolish antagonisms towards those who inhabit them. This creates an impossible sort of knowledge, impossible because it always leads the elementary mind into blind alleys with ever-increasing dissatisfaction and dissension.



~~The teacher should be a sanctum to bring men together simply, not a den whereby means and ways may be devised to set them apart. Which means that~~  
~~his~~ <sup>the</sup> mind has to be a universal citizen of one truth, one god, and the respec<sup>and</sup>ter of all truths, all gods so long as they are not used as devils. He cannot be a citizen of one state, one doctrine, one idea, one exclusive cult ~~and~~. He cannot be now a purveyor of this gossip, now of that.

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Whenever the neutral observer appears in the mind, there is clarity and under no other circumstances because to produce clarity there has to be a freedom of penetration, of consideration and not a doctrinary restriction.

What must be abolished is not science, religion, aesthetics, or ethics but <sup>government, business, etc</sup> the one-sidedness in <sup>from the time efforts towards knowledge</sup> anything. <sup>then</sup> ~~very different~~ <sup>different from the one</sup>

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<sup>active</sup> Variety is not the deterrent to unity; it is only the smallness <sup>and</sup> in which the various differences; <sup>the schools and sects & schisms</sup> ~~become active~~ that makes of unity a corruption. <sup>Even</sup> by assigning unity only to itself. <sup>It is</sup> ~~It is~~ only the smallness which (has to be eliminated, not the <sup>the smallness is the</sup> greatness) is the ~~wall~~ that shuts out unity, and the intelligence that leads to it.

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What makes unity possible is the ableness to consider truth without creating or leading to ~~the~~ unity.

not of one select group but  
A citizen <sup>of</sup> humanity, ~~(not of one select group)~~  
requires no union card or passport to enter upon its reservation.



In evaluating attitude, one evaluates any response of those being examined. One prepares for this by learning how accurately to evaluate his own responses.

~~In all evaluation one has to use a mind which is not rigidly conditioned.~~ But let us see what <sup>the</sup> ~~that~~ mind <sup>you, true teacher is and what he does mind is</sup> is?

Every mind thinks, but it does not think to the highest degree. <sup>B</sup> Every mind has intuition but not every mind's intuition is so developed that it <sup>is</sup> trustworthy. <sup>report</sup> Every mind does as every other mind is doing, but not with the same <sup>impassability</sup> degree of consciousness.

← What is a desire for murder in one is a desire for another kind of murder in another. One kills which is a crime. The other kills to do away with the small thought and sentiment in him. The one gives expression to his small sentiment and, in doing so, slays another. The other does away with his small sentiment and in this also slays another - that part of himself which has become a stranger to him, which has become obnoxious to him. Each slays what has become so obnoxious that its presence can no longer be endured.

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<sup>of people</sup>  
The<sup>ir</sup> relations with themselves have become  
so degraded ~~that~~ only degraded relations are  
possible with others. They are always in a fury to  
outdo one another <sup>for having</sup> ~~because they have~~ been put into  
this fury <sup>having been made to achieve</sup> for this unnatural achievement which has  
no parallel with the innate phases of their develop-  
ment. <sup>They are</sup> The mind is induced to run an unfair, unnatural  
race. <sup>They are</sup> It is incited to hold positions without ful-  
filling them. <sup>and so they will only attempt to hold a position but not</sup> There is no attempt made to fulfill <sup>its</sup>  
<sup>obligations for the reason that the fulfillment of these is</sup> a position but only to hold it which is so distant  
<sup>quite beyond</sup> from what their natures could fulfill well. <sup>was deceiving</sup>



People should be left to grow according to the best of their flexible capacities which is more than the imposed accomplishments to which they are shamed into adjusting themselves without <sup>having</sup> <sup>slightest</sup> the experience of development. Through fear and false encouragements, they are made to follow interests which are not at all outstanding parts of the natural condition of their natures. People are not born sycophants and liars and thieves. But leanings they have, tendencies, inclinations, propensities. They are not born sawdust creatures but creatures with every kind of potentiality. Thus it comes about that their accomplishments, though perhaps efficient in a technical sense, have often no natural basis, no soil or ground that would produce viable conditions either for themselves or for others. The doctor wants to be a doctor but not because he loves doctoring out of humane interest and is by bent of nature prepared to do his work well which is more than efficiently. What rather appeals to him is income, reputation, pleasing a foolish parent, pleasing his own egotistic whim which has been strongly aroused in him.

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Start

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① The mind to appraise attitude must know all these things. It must know not only the divergence of mind but also that the mind which does not show capability in one sense, one direction, one pursuit, is quite capable in another. And in its own direction of capability, it is good and capable; it performs with a far better intelligence than when induced to live in imitation of another capability by making that other the ruling criterion of intelligence by giving it preference out of mediocre conceptions of success.

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The criterion of intelligence is not one pursuit rather than another. It is the clarity one brings to whatever one is doing. That is its success in the first place; all other considerations must not be conditioned in the mind to stand against it if there is to be success in anything which truly satisfies with strength, not weakness. But we are not taught to love success; we are taught to love robbery even though we do not profit by it. And this is what we call success. For this we seek an education.



To set up one exclusive criterion of intelligence to which all minds must conform is as intelligent a procedure as to try to induce a cow to give vinegar instead of milk. But this is exactly how traditional education goes about trying to develop and measure mind in the student. There is, indeed, one criterion of intelligence but it adapts itself to each mentality

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If the minds to appraise attitude are not available,  
one should <sup>at least refrain from drawing</sup> not draw up formulas which are not  
intelligent though they may contain intelligible  
questions. What is not intelligent is the application  
of these formulas as <sup>sole</sup> criterion.



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Until the minds to appraise attitude are are somewhat more available, educators should at least refrain from drawing up formulas which are not intelligent though they may contain intelligible questions. What is not intelligent is the indiscriminating application of these formulas, these scales ~~which purportedly measure some attribute of the mind~~, as sole criterion.